THE VOICE OF THE PEOPLE FOR A KING,

SHEWING

The only way for the Future Settlement and Peace of *England*.

Humbly Presented to his Excellency the

LORD

General Monck.

By ARISE EVANS.

When there was no King in Israel, *every one did what was right in his own eyes*, Judg. 17. 6.

LONDON, Printed for the Author, 1659.

Harvard College Library
Peabody Fund
June 27, 1938

TO HIS EXCELLENCY THE LORD GENERAL *GEORGE MONCKE.*

My Lord,

I shall not wrap my self in a cloud of high Eloquence, or be able to show your merits, I hope you are he that God hath raised, to make England again happy, yea, more happy then ever it was, which now is in a sad condition, under many miseries; her ever glorious Church and Kingdome, that shined in prosperity in the sight of all the world, troden under foot, Parliaments-priviledges violated, the peoples Liberties detained, their goods being spent through long paying Excise, Assesments, and such new devises to pole them, which never was known in England before; trading utterly gone, the one part of the Nation being imployed to destroy and eat up the other; and of late no visible Authority; and men kept under and kill'd for offering to shew their agrievances, and yet no visible hope of redemption, but of that which under God appears in you. Many have promised well, and God gave them golden opportunities to make themselves and the Nation glorious; but their self-ends deceived them, and they fell into contempt, because their minds was not fixed on just things to the glory of God and good of the whole Nation: For the Nation now are not ignorant as they were in the

beginning of these times; before they fall like Adam, *but having tasted of such a fruit as shewed them their nakedness, they are become wise, knowing wherein their happiness lies, and are ready to say with* Israel, 1 Sam. 8. 19. *notwithstanding all the perswasions of self-interest against it: nay, but there shall be a* KING *over us; and to speak of* Samuel's *Case, self-interest is such a thing, that not only* Samuel *was blinded by it, but the Angels also that fell: for might not* Samuel *have seen that God promised* Abraham *that Kings should come out of him, and to* Jacob *that Kings should come out of him also,* Gen. 17. 6. Gen. 35. 11. *and that* Moses *had said, that* Israel *might have a King,* Deuter. 17. 14. *and how the people did what was right in their own eyes, slighting the law of God because there was no King in* Israel *to minister Justice,* Judg. 17. 6. *and that they did them as bad as the* Sodamites, Judg. 19. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27. *I say might not* Samuel *have known these things. I sure; but it made against his interests for he was for a Government by Judges, therein lay his and his sons interest; but* Israel *will have a King for all* Samuel's *pleading against it, and the Lord perswades* Samuel *to harken to the people in it, so that the Lord is also for a King, and a King they have for all that* Samuel *could do; and they lived more happy under their Kings, and served God more truely then ever they did under their Judges; Saul cloathed them in Scarlet, and put Gold upon their apparel; and* David *did more, but* Solomon *made silver as plenty as stones;* Gideon *the best of there judges got gold from them and made an Idol of it; and the people left the Lord and went a Whoring after it,* Judg. 8. 27. *But King* Asa *upon the repetition of the judges evill times by* Oded *the Prophet and his comparing it to the time present, Israel then was fallen from God, I*

say

say Asa tooke courage from Odeds *words and put down the Idols; and he gathered* Judah *and* Benjamin, *and most of* Israel *came to him and agreed with King* Asa, *that whosoever would not seek the Lord and serve him, he should be put to death,* 2 Chron. 15. *now I say it appeareth by this that Kingship is best for the Nations Souls and Bodies; therefore God and the people will have a King; let Samuel do what he can, he shall not be able to hinder it.* Samuel *a glorious Prophet saith to the people, that a King was not Good for them, and useth many arguments to perswade them against Kingship; and in the conclusion saith your King will so oppresse you, that you shall cry out in that day, because of your King, and the Lord will not hear you in that day; what a strong motive is this from a Prophet, yet the people will say nay, but there shall be a King over us,* 1 Sam 8.18,19. *what is the reason they are so wilful? is it because they knew that* Samuel *said all this for his own ends, that his Children might have the preheminence over them, and they knew that his sons were sinful, Judges taking bribes and perverted judgement,* 1 Sam 8.1.2,3. *therefore they would not trust them with their warlike affairs for they had smarted of late days in the like case; When the wicked Sons of* Eli *did rule, which lost their own lives, and the Ark of God, and thirty thousand men in the field,* 1 Sam. 2.12, 22. 1 Sam. 3. *And now they must go to war, for* Nahash *King of the Amonites came against them, and would not receive them to be his servants except they would suffer him to thrust out the right eye of every one of them, & lay it for a reproach upon all* Israel, 1 Sam.11.1,2. *and* Samuel *was old, his Sons were wicked, they must needs have a King to lead them out against this proud* Nahash; *and you see King* Saul *under God ordered it so that* Nahash *lost the day, and* Saul *was Victour, but yet after this* Sa-

muel

muel was displeased with the people, and bids them tell him wherein he had wronged them, and tells them a story of the excellency of their former Judges, and that they had highly sinned in asking a King, and threatneth them to the purpose; but for all that they were for Kingship, saying to Samuel who is he that saith Saul shall not raign, bring him forth that we may put him to death, 1 Sam. 11: 12. 1 Sam. 12. then seeing that Samuel is angry with Saul that he could not please him at all, and whatsoever Saul did he found fault with it; and he lied frames for him about the sacrifice, though indeed it seems Samuel was in the fault, for he came not according to his promise; yet he came as soon as Saul had sacrificed, and then he tells him that he had broke the Commandement, and that God would have another to be King, 1 Sam. 13. after that Samuel sent Saul against Amalek; and commanded him to do such a thing that Saul could not do, and then he Pronounceth judgement against Saul and came no more at him, 1 Sam. 15. but went and anointed David to be King of Israel, 1 Sam. 16. and after Samuel died, his Ghost rose from the Earth to discourage Saul, by telling him of his death, and of his sons death, 1 Sam. 28. 15, 19. here we see what power self-interest hath over good men; therefore he that can deny himself is higher then an Angel, for Lucifer fell through Ambition, and that a Witch had power to raise Samuel is a great dishonour to him, & a terrour to me; and sheweth that self-interest is to be abhorred; Eli was free from it for he submitted to the sentence of God, when it put a period to his time of prosperity, 1 Sam. 3. 18.

And I will now speak touching *English* men; there is a Book come forth, intituled, *The Lord General* Fleetwood's *Answer to the Humble Representation of Col.* Morley, *and some other late Officers of the Army*: If

he

he wrote it, he is a self-denying man indeed and, sheweth in that book the only way for *Englands* happiness: he that observes the series of Gods providence, may be assured that this *Stump-Parliament* which was just seven years under the band of Iron-sword and brass-Canon; that is, from *April* 22. 1652. to *April* 22. 1659. I say, we may be assured that this *Parliament* will grow to be full, consisting of KING, Lords and Commons, as it was at first; and then more excellent Glory shall be added to it, by their setting up of Christ's Kingdom: For surely the Lord's Decree shall stand, let self-interest-men doe what they can, God and the people shall bring it to passe; for *Nebuchadnezzar's* Vision shall be fulfilled again, *Dan.* 4. for he was but a type of King CHARLS; and this *Parliament* promised him according to *Dan.* 4. 26. that they should add to his Majesties glory, and so they shall keep their promise and oaths made to him: God will have the first Oath performed, *Rom.* 2. 4. later oaths for self-interest shall not prevail against it; therefore I say to your Lordship and to the *Parliament*, *Remember your Vows to be true to the* KING, 1 *Esdras* 4. 43. *Pay your Vows*, *Eccles.* 5. 4. I looked upon your going to *Scotland* as a mighty providence for the welfare of the Nations; and indeed the fulfilling of what I said should come to pass in that time; for God worketh by hid wisedom so that men cannot see it when it is done, no nor for a long time after; but when there eyes are opened by a more shining of the work, then shall they see in what time it was done.

My Lord, *the people came before you, they dare not speak out as yet; they have been so Curbd, but you may know their mind by their miseries, I beseech you pitty them*

that

that their souls may blesse you; Else England *will be destroyed; for some old Prophesier saith, that if* England *loose its opportunity it shall be invaded with three mighty Armies raised and supplyed by all Christendome; one shall appear in the south with the Queen and a great favourite of our Army, another in the North under the King, and Duke of* York; *the third in* Ireland *under* Henry *Duke of* Gloucester; *and before these three armies meet,* English men will be so few, that the Doughter shall say to the Mother, O Mother! I have seen a man to day; *and* London *with all the* Townes *in* England *will be destroyed, therefore I say again, pitty poor* England; *& that God may blesse you the more; Oh pitty poor decayed men that are daily cast into prisons for debt, by their cruel Creditors, where they are spoyled, being unable to pay, or live there, the Parliament were about to take some course to help them before now; Oh move them to do it speedily, you will have the prayers of many poor distressed soules, which in the day of battail will be a greater defence for you then your Army;* (David, Psal. 41. 1. 2.) *So wishing your excellency all happinesse, I hoping to be in your Lordships Judgement a faithful Servant to the Publick.*

From the Kings Play-House in *Black-Fryers*, London, *Jun* 30. 1659.

And your Lordships servant in particular,

ARTSEE VANS.

Gentlemen,

MY last Book printed *May* 1659. sheweth you the Kingdom of Christ in part; but now through Christ's assistance, I shall shew you further, and to give you a hint of what is contained in the said book, called *A Rule from Heaven.*

First, Ye have *page* 1. to pag. 26. the Introduction, wherein is shewed the Descent of our Nation; the noble Actions of our Predecessors, with their Sufferings at several times for their sin; and a view of our ancient Prophesies that foretels the trouble and sufferings of our KING, Nobles, and Royal party, with a promise of great Glory to them at last, and an Assurance of peace for Ever.

Secondly, From page 26. to pag. 42. ye have the Kingdom of Christ shewed; though indeed not so fully and so clear as I had done, if time had permitted: for when the combustion was among us, by the Armies throwing down one Government to set up another, it was in my mind suddenly afore they run into errour, and to prevent it, to shew them a better Government then they knew before, even a Government of Christ's own Institutions; and therefore I hasted and was brief, having not time enough to clear the matter.

Thirdly, *Page* 45. Ye have a threatning of our Army, if that they would not suddenly stand up for this [illegible] (namely the Kingdom of Christ) and set it up; else as stout as they were, they should fall and come to nothing; and their Parliament you know, sought divers wayes their ruine since that time; and they have been divided; so that now they had need look upon my words, lest they repent too late, as their Parliament did once, yea twice now, and knew not how to help it.

Fourthly, (page 46. and page 47.) Ye have a speech to the long Parliament, to tell them that notwithstanding their endeavour to set up themselves, their General should dissolve them; and I bad them beware of *John*; (for so I called him:) and though they us'd all their craft against him; yet I said he should prevail: and I told them that the Army had a Design they knew not of; and shewed them how they had no way to make themselves happy, but speedily while they had time, to make their peace with CHARLS STUART; and I gave them a Vision I had 1634. to affure them, if they sought it, they might have had peace; as you see all along, if you read to the end of the said book; I say you may discern (if you read from page 46. to page 60. of that book) how far those words of my penning have been fulfilled upon the Army and Parliament. Thus ye have the Contents of the said book.

Now it is true, that we displeased some of the Kings party; the reason is, because they did not fully understand it; and it is left dark in some

 points,

points, because I had not time to open it, cannot aude to hear of any to be in power above KING. It is true, there is none above the KING namely *Charles* the First, We read that *Israel* had two Kings at one time, and the weaker was above the stronger; so that the stronger obeyed the weaker: which thing was a type of Christ's Kingdome; for King *David* being old and weak, caused *Solomon* to be made King long before he died: and King *Solomon* sat on the Throne, but he obeyed King *David* all the time: (and is it not so with the Pope and the Emperor?) Here was two Kings at one time, the Father and the Son; yet no striving as you see: *Chron.* 28. & 1 *Chron.* 29.

But Christs intention is that King *Charls* which suffered shall not only Reign in his seed according as our former Kings did, but shall also Reign above his Seed, he being raised in Name, Spirit, and POWER to Reign as chief, having a perfect body prepared and chosen of God for him: that personally from time to time hereafter he might be above our Kings to controule them (instead of a high Constable of *England*) and to be a King of Kings for ever to keep the peace between the King and people.

The Gods of the Gentiles to gratifie their worshippers would fain have done such a thing; that is, to immortalize them and make them to have a name and power on Earth for ever; so that from *Julius Cesar* all the Emperours were called *Cesars* for a long time; and so the *Pharao*'s and others had such promise of their Gods: but alas, none of their Gods were able to do it; their Gods knew such a thing was to

...e, but they knew not the way to do it, it is the ...of Heaven, Earth, and Sea, even Jesus Christ do it, and none else.

Again the Royal party cannot abide to hear of a poor Annes-man to be King, and that he should have but two hundred a year, they thinking I would have young King *Charls Stuart* to have no more, and therein is their great mistake, for I would have young *Charls* and his Seed after him to have all that belongs to the Crown; and that he which personates old King *Charls* should have but two hundred a year; the reasons why he should be first a poor man, and after his installment should have no more means, is because old King *Charls* was made poor in this world before he suffered, and most rich in Faith; having no Money save a bare allowance to subsist, though he was the supream Lord.

Therefore he that personates him (in whom he is to live again) must be like unto him in Graces and outward state, having but small allowance, yet enough to live: for I believe old King *Charls* was never better satisfied in this World, then he was when God took from him his temporal Pomp and Glory, and gave him a view by Contemplation of his immortal Glory in the World to come, so that I say, such a body fitted and chosen of God, and made so as he himself was made at last, is most meet for him, and is most profitable for the King his Son and for the Nation, to stand in the gap and stop the bloody Issue, a disease that *England* is too much subject too.

The want of this Government of Christ (for so I call it in my book) brought this Kingdome many

time

times into desolation, for when the Court grew corrupt yet so insolent and prove that it thought none could or durst Controul it; then starts up one great popular Earl or other that watcheth for an opportunity and under the notion of a high Constable of *England* he heads the people, and Wars against the Court, so that the cure proved alwaies worse then the disease, because it was done by the Sword: and as Christ saith, *Matth.* 26. 52. They that take the Sword shall perish with the Sword; therefore in Christs Kingdome every one must observe his rule: there must be a law for the Kings to walk by, as well as for the people; and they that are weakest, lowest, and least in the worlds account (*Luke* 16.15. *James* 2.5. 1 *Cor.* 6.4.) hath Christ chosen to be the supream Judges thereof, yea to personate old KING *Charls* and to be over the Kings of the world as ye have it more at large set out in the aboveſaid book called a rule from Heaven.

And there must be in Christs Kingdome a perfect Law made for all occasion, and according to the Gospel, a Law that needeth not to be altered every foor, but it must be such a Law as nothing shall be added to it, or taken from it; that every one may know his rule and the punishment of his errour, and the said Law must be truly and speedily executed upon the offenders, else it profiteth nothing, for so long as our Law is imperfect, and that our Parliaments are alwaies making and nulling Laws, we shall never be quiet or come to rest according to Gods promise which saith, *Heb.* 4. 9. there is a rest for the people of God, and the Lord is well pleased for his righte-

ousnesse

ourselves sake, he will magnifie the Law and make it honourable, *Isa.* 42. 21. and surely the Prophet here speaks of Christs Law that is made according to this rule of the Gospel.

The Law now is altered with every turn, and the reasons why we have so many turnes, it because we want a firm law, both brief and plain; like to *Moses* Law, that every one may know what is Law; that when it is violated, how to stand up for it. And so long as succeeding Parliaments have power to make Laws, there can be nothing but confusion; for one Parliament makes a law one while, and they are thrown out, and their Law comes to nothing; another is call'd and they and their Law perish likewise: and the people not knowing who to obey (at every turn) are ready to go together by the ears; so there is no end of our confusion, nor none found among our great ones able to shew us the way of peace, that puts a period to this confusion: Doubtlesse we are and we may be sure now, that the Supreme power of these three Nations, is in the prevalent part of the Army, and no where else: it is evident what they say, stands; we must expect the aboveseid law from them; and that Parliamentary power shall be no more to make laws, (we have horse loads of such stuff already good for nothing but to burn) but to let them be maintained: the Law when it is made, that if any go about to violate it, he may be punished by their Censure and Judgement.

The reason why the Souldier should give the law, is because he hath been in battel (or as I may term it the mount of God) where was thick darkneſſe,

smoke

smoke, trumpets sounding, lightning and thunder; the original of *Moses* law, was God in the mount, *Exo.* 19. & 20. where was thick darkness, smoke, trumpets sounding, lightning and thunder; & is not Cannons & Muskets going off like lightning and thunder? and is there not trumpets sounding, thick darkness with smoke in a battel? therefore it must be a battel that shall bring forth this fiery law, & that *General* which his Victory shall give forth this Law; For God hath appointed one Law-giver, *Jam. 4. 12.* and not many as we would have it, to be a Parliament that should give us laws, and that our Law should be of our own making, and the rich men make the law for their own ends; the laws of *England* as its now in being is an abomination to just Men, for a man had better loose his right, then go to law for it, because the law is made to be bought and sold, so that he which hath most Money shall have most law, for they have got a way by their law to remove Cases from place to place, and from one Court to another, that the rich man shall carry it from the Poor Man at last, be it Right or be it Wrong, and why? because the poore Mans Money is gone, and Money is the Judge that commonly endeth the controversie. For a man having begun a suite of Law was once asked, when will you have an end of your suite? Answered, when either mine or my adversarys Moneys are all gone: and being asked again, who do you think will get the better of it? Answered, he that hath the longest purse; and he answered very right; I believe a thousand in England can witness it to be true, to the shame of our Law-makers: Therefore thousands of poore men in this Land hath had

Lands

Lands and states in rich mens hands, and they could not deny it? but told them in a bravado they would spend in law thousands before they should get it: and the poor knowing aforehand the course of the law was content to loose their Right, and it was wisdome in them so to do; seeing their going to law will not relieve them, being sure it will make their condition worse; what a sad thing is it for men to live under such a law, let all good just reasonable men judge, such doings are not to be in Christs Kingdome.

Again a man steals a Horse, and by the laws of *England* he must die for it; what reason is for that? is a mans life for whom Christ died of less value with you, then a Horse or some wordly Lomber which perisheth with the using; and weight such as set their hearts upon them down to hell; I must tell you and that from the word of God, that all the thieves that have been put to death for only thieving (except they were men stealers) have been murthered, and that their Blood lyeth heavily upon this Nation; and specially upon the Royal Family as one of the greatest cause of Gods wrath against them; I remember that one told me five and twenty years ago, that a thief being to be executed, desired before his death to have *Psalm.* 43. Sung, which begun thus, *Judge and reviuge my cause O Lord*; but the Minister no doubt knowing that by Gods law, *Exo.* 22. 1, 2, 3, 4, that he ought not to have died for his theft, would not suffer him to sing that *Psalm*; yet alas, how sore hath God judged the thieves Cause upon this Nation, and specially the King and Nobles, it is too evidently written in Characters of Blood;

and

and verily it is right that God should do it, for it is a great contempt against God and his law, for men to attempt and to leave Gods law, and to make a bloody law for thieves, contrary to Gods law; seeing they have the law of God extant to judge thieves; what is it? but that men would have themselves seen to be wiser then God.

The law of God (*Exod.* 22. 1, 2, 3, 4.) in the case of theft, proves that the looser, shall be no looser by by a thief, but that in case he find him with the goods in his hands; the thief must restore it at least double, and if he hath not to pay, he is presently to be sold for his theft.

But by the laws of *England*, a man may put a poor man into prison upon suspition, and keep him in to his undoing a quarter of a year for nothing, and the poor man can have no relefe by law, for the wrong done to him in such a case; again, if a man take a great thief that stule much from him and put him in prison, he shall get nothing at last but his life, a sad recompence to become a Murderer, to loose his soul after his goods; and though the true man and thief this suffer, the receivers, thieve-takers, Jaylors, and the Whore-houses get by it, and the Prisons; and Whore-houses the Nurseries of thieves, to increase and multiply them exceedingly; now if the law of God were put in execution there would not be so many thieves.

For God saith *Exod.* 21. 15, 16, 17: *He that smiteth his Father or his Mother shall be surely put to death, and he that stealeth a man and selleth him, or if he be found in his hand he shall surely be put to death, & he that curseth*

or revileth his father or mother shall surely be put to death; for all wickedness floweth from disobedience to parents; and a wicked father commonly gives good counsel to his son, and will rejoyce to see him doe well: it is naturally so with all men, good or bad; but in *London* and other great Towns, the most part of children are very rebellious, especially poor mens children are disobedient, running away from their parents, because they see nothing but hunger at home, and that charity is cold: then the Thieves takes them up, and feeds them with good Victuals, telling them, that if they will forsake their parents and follow them, they will teach them a trade to get good Chear; and they will make them swear, that they will forsake their parents, and not work but steal for their living, and not confess it: and when they have tried them a while, if they find that a child hath any principle of grace remaining, so that they dare not trust him, then will they make use of him and force him upon some great design, and after sell him away to Sea, lest being taken, he should confess all: In these Cases, thieves are men-stealers, and by the law of God they ought to die for it; and the children also that abuse their parents by smiting and reviling them, ought to die for it.

Therefore if you would have the wicked rooted out of the Land, you must destroy the foresaid men-stealing-thieves, and be charitable to the poor, by helping them to bring up their children in the fear of God; and those that continue stubborn, rebelling and abusing their parents, must be made examples, that the rest may fear: and for the rest of the thieves

make

make them to restore, according to *Exod.* 22. 1, 2, 3, 4. and if they have not to satisfie the owners, let them be sold away to the Merchants for their theft, and shipt suddenly whether they will or no; for a thief hath lost his liberty to choose, and by the law of God ought to be sold away for a slave: and if they were so punished, it would terrifie and restrain them more then hanging; for a thief will rather chuse to die, then be so bound to work; it's their nature to be so minded always.

All the Thieves may be divided into three Sorts: First, the covetous thief, that hath enough, yet will steal to encrease his riches; he is worthy to make a five-fold restitution. 2ly, there is a thief that will not work, but makes a trade of stealing, yet lays up little or nothing; make him restore double: or in case he hath not to doe it, he must be sold. Thirdly, there is a thief that is not able to work, or that would work and can get none, nor any relief, is forced to steal or starve; I know no reason why he should suffer, but that ye should say to him, as *Juda* said to *Tamar*, Gen. 38. 26. thou hast been more righteous then we, because thou wast not *relieved* thou did'st *steal*; and you ought to make restitution for him, and put him in a way to live that his soul may blesse you.

And put no thieves in Prison, but as soon as they are taken, judge them; and so clear the innocent, and make the guilty to restore, or sell him away to Sea speedily: and this every Justice of the Peace may doe immediately; for the Lord saith, *Isa.* 42. 22. *That the people are spoiled in prison-houses*; there they

learn all villany, and are made ten times worse then they were when they came in; for judgement must be spedily executed because delays encourageth men to do evil, *Eccles.* 8. 11. And you see (*Lev.* 24. 11, 12, 13, 14, 15, 16. *Num.* 15. 32, 33, 34, 35, 36.) *Israel* at first put none in prison, but those offenders they had not a Law in readinesse to judge them; and as soon as God by *Moses* gave them a precept for it, it was immediately executed.

Now to conclude; If you severely (according to God's law, *Exod.* 21. 15, 16, 17.) punish disobedient children and men-stealers, it will produce these three Effects following.

First, It will make parents careful and diligent to save their children by bringing them up always in fear, and not cocker them up in wantonness, and suffer them to be bold and impudent with them; but to fear and reverence them, lest they should come to suffer for it.

Secondly, It would make children tremble and give respect to their parents, when they see the law thus executed upon disobedient children.

Thirdly, It will make such as draw Children away from their obedience to their Parents, to tremble (least they should come under the Verge of men-stealers) when they see how severely men-stealers are punished with death.

Another great defect in the *English* law, is this, a man commits an offence, and not onely he, but also his innocent Children must suffer for it; when as God to the Contrary, (saith *Ezek.* 18. 20.) *That the Son shall not bear the iniquity of his Father*; for example,

ple, Sir *George Booth* and the *Cheshire* Gentry is supposed to have committed Treason, but to be sure if their State be sequestred (as many was upon the like score) their innocent Families are robbed, for is it not sufficient, that if they have committed a crime that they only in their own person suffer for it, and not to have their innocent Families Ruinated also by it.

In King *James* his time, when I was a Boy, a neighbour of ours being then the Constable, made bold to steal some sheep, and kill them to spare his own, yet though he was Constable who thought by vertue of his Office to carry it out unquestionable, he was brought in for a thief, all his goods taken for the King; his innocent Children turn'd out to beg their bread, and the owners of the sheep, had nothing except a share of the Curse from the poor Children.

But see how God since by way of retaliation met with King *James* and his seed for such things, they also were turned out of all to seek their Bread; If King *James* had maintained the law of God, the thief might have made Restitution to the owner of the sheep, and left him enough for his Children; and the Kings seed been blessed, and not come to such dishonour and want as they did since that time; though men regard not God nor his law, yet they may behold his works here, and be sure of his truth, *that saith vengance is mine I will repay*, Rom. 12. 19.

And now to speak something in the matter of Tiths, which many are offended at, and willingly would pay none. First I need not prove it lawful to take tyth, for we see it was paid before the law,

Gen

Gen. 14. 20. and all along under the law, none can deny it; and after the law our Saviour Christ, *Mat.* 23. 23. *Luk.* 11. 42. presseth the payment of tyth as a duty that ought to be done. Therefore since the Church of Christ came to any Maturity and power to command tythes hath been paid all along to this our time.

But now in my judgement Tything is not rightly done; for in the beginning *Abraham* had got a good booty, *Gen.* 14. 20. *And he paid Tythes of it once and no more*, Heb. 7. 4. *Jacob* also having then nothing but his staff, *Gen.* 28. 20. *Voweth to God, saying, of all that thou giveſt me, I will ſurely give the tenth unto thee*; it is not meant to Tyth all he hath every year, but to tyth all his stock once, and then to Tyth all the increase of his stock yearly; but if his stock do not increase but decrease, or is at a stand, between both, there is no more Tythes to be required of such an one; for saith he, of all that thou giveſt me, I will surely give the tenth unto thee. And therefore *Moses* saith, *Deut.* 14. 22. *Thou ſhalt truely Tyth all the increaſe of thy Seed*; and St. *Paul* saith, 1 *Cor:* 16. 2. *Let every one of you lay by him in ſtore, as God hath proſpered him*; that is, every one of the Church of *Corinth*, truely must lay in store, (against St. *Paul* came) the tenth of his increase, and no more; for he that groweth poor ought to have a share of the Tyth, rather then pay it as you see, *Deut.* 14. 28, 29.

But our Teachers will have the tenth from a man, whether he prospereth or not prospereth, whether he increase or decrease so long as he hath any thing, they will have the tenth until at last drawing him dry

dry year by year; they take all from him under the notion of Tyths and send him a begging

And to state the Case aright; suppose I were now a rich man entring into my affairs in the world, and being worth a thousand pound, I give a hundred of it to the Minister for his Tyth; and I take a Farm of a hundred pound a year, and I lay out all the rest of my money to stock that land, I keeping a great family and paying my rent can hardly keep my stock whole; till the years end; what reason hath any Minister to come to me any more for tyths? I paid once and my State is not encreased; why should I give the tenth of my Corn or of my Sheep to him, since I do not encrease; because the Land is not mine? ought he not rather and more equal get the tenth part of the Rent from the Landlord? for if he forceth tyth from me year by year, I not thriving, he will in time get all my stock; and how is that just in the Minister, who should teach men to be just in their dealing one towards another?

Again, There is a Tradesman that takes a great House, and lives at a high rate, only upon his credit, and at the years end making his account, is more in debt then he is worth by half; yet this man goes on in his way, and must pay the Minister more then his neighbour that is in a thriving way and worth thousands: yea, there are some that lodgeth in such poor mens houses that are worth thousands a year in lands, who besides in the way of Merchandise get sometime a thousand a year clear gain; and why do not the Ministers get tyth of such men?

There-

Therefore I say the true way of tything is this; for every young man to observe, when he beginneth to be for himself, he that hath a portion to begin the world, let him give the tenth part thereof to God, that is for the Minister and the poor; and if it please God to bless him and he encrease in wealth, let him make his account once a year, & as God is pleased to add to his stock (whether by wares or merchandise, or cattle, or by the death of friends, or any way else whatsoever,) let him tyth the addition or encrease of his stock year by year, so long as he liveth upon earth: and he that hath nothing at first, if God send him an estate, let him doe the like; and that is his way to get more of God.

As for Example, a man at the beginning is worth a hundred pound, he pays ten pound tyth; next year he is worth two hundred pound, he pays eleven pound tyth; the third year, he is worth four hundred pound, he pays twenty one pound two shillings tyth; the fourth year his stock doth not encrease a peny, then he pays no tyth; for why? he gave the tenth of all he had already: but the fifth year his stock encreaseth two hundred pounds, then he payeth twenty pound tyth; and so forward payes the tenth of his encrease yearly, according as he truly valueth his estate; for he must doe it between God and himself; and this men should doe, not by constraint, but voluntary in obedience to God that requireth it; and in hope that he will not only pour riches upon them, but will also rebuke the Devourer, who is ready (if God permit him) to take all creature comforts from them, as once he did from *Job*,

Malac.

Malac. 3. 7, 8, 9, 10, 11, 12; *Job* 1. from *verse* the 6. to the end; so much of Tythes.

Touching the Ministers of our time, the Prophet *Isaiah* hits them home, for their greedinesse after their tyth, and their ignorance in tything, as also in other things belonging to these times; and therefore he sets up a Ministery of Eunuchs, *Isa.* 56. 4, 5. in the House of the Lord; because saith he, all these Ministers devour: and lest they should loose their tyth, they will wink at all faults, and consent to any sin in Governours, & that makes the holy Prophet to brand them saying, *Isa.* 56. 9, 10, 11. *All ye beasts of the field come to devour, ye all the beasts in the forrest: his watchmen are blind, they are all ignorant; they are all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber; yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand: they all look to their own way, every one for his gain* (or tyths) *from his quarter.*

Origen one of the most famous ancient Fathers of the Church, for this cause would have none to be Ministers but *Eunuches*, and he himself would, and had his privy Members taken from him upon that account; yet the Church then did not approve of his judgement in that point; what arguments or reasons he used for it at that time, I know not; I am sure there is, much more might now be spoken in it: for beside Scripture & Reason, time and woful experience doth evince it; so that we may confesse it to be an impregnable truth.

For Scripture you see our Saviour Christ in his time would have *Eunuches* to be his Ministers, if men

could receive it upon that account, *Mat.* 19. 12. For if none were admitted or esteemed to be a Minister of the Word and Sacrament, but such as enter in at such strait gate, *Luk.* 13. 24. I believe we should not have had such Heaps or Swarms of Teachers, or Preachers as we had of late, 2 *Tim.* 4. 3. but should have had a pure sort of Preacher, that had rather die then turn; as Ministers have done in these times; for we believe in reason, that he which hath laid away his privy Members from him for the truth sake, is most likest if need require to lay down his life, for the truth sake; for that qualification worketh a glorious change in nature, so that I may say, if it were possible to Geld *Lucifer* the grand Divel, it would bring to the true obedience of God, to have a saving faith and to become a holy Angel again.

As for Example, Behold the difference between the Ox and the Bull, the Ox is meek, gentle, and quiet, the Bull hot, furious, and quarrelsome, sometime for no cause but his humour, he roareth and teareth the ground with his feet and hornes, and if there be stacks of Wheat, or Cocks of Hay or any such thing nigh him, he will spend his fury in scattering them about; and think it is his glory that nothing can stand before him, & so is the stone Horse, Bore, Ram, Cock, or any stonde creature, proud, furious, and of a quarrelsome nature, but being Gelded they become of a clean contrary nature, so that I say as I said before, Gelding is so virtual, that it would change the Devil in nature; and make him a holy Angel: as good as he was when he was created.

Here you see a man may argue much for *Eunuches* Ministers,

Ministers from the different nature of beasts, and bring many reasons backe with Scripture to maintain it; for *David* in the person of Christ saith, *Psal.* 22. *Many Bulls have compassed me*, he doth not learn them (Priests, *Isai.* 27. 1, 2. *Oxen For the Ox knoweth his owner, Esa.* 1. 3. And those Priests had they been *Eunuches* should have known Christ; therefore their stony proud hearts was their ruine and destruction; and now I will shew you what time hath manifested in this point.

First it is clear that the Apostles in their time allowed Priests to marry, yet with some restriction, for whereas then Laymen might have two or three Wives, the Priest must have but one, and after as the Church grew & was stablished in power, the Priests striving one with another for means, and preferment sets all in a bloody War; then the parish Priest turn as ours do now; turn this way or that way, any way to keep their means because of their Wives and Children after the Wars is ended; the Church seeing the cause of their misery to be the married Priest, and that such would soon let the Church sink, rather then suffer the least to save it; made a decree that no married men should be Priests, and the Church had rest a thousand years.

Then *Hus*, *Luther*, *Calvin*, with many more covetous stone Priests doth quarrel, and will have Wives contrary to their Vows, & divide Christendom putting it into a bloody War; making a great rent in the Church, (which had they been *Eunuches*, they would not have done it) & we English take part with them, and excluding the old Romish Church, set up a

Church of our own moulding with married Priests; and no sooner was it set up, but some of our Priests having not preferment, and means enough to satisfie their greedy minds, under pretence of shewing a more holy way, quarrels with the Church; so that all those Priests whose greedy bellies are not satisfied get together, consults, (and being called Puritans,) resolve to preach against the decent Ceremonies of the Church, taking any sleight occasion to quarrel, and holding forth any whimsie, that would work upon the people, and stirring them up for their own advantage; and this they did in a more cunning way then can be declared, until they brought it to a bloody cruel war, and overthrew the Church by force of tumults that knew not what they did; in assisting a few Members to overthrow the legality of the whole Parliament in 1641.

The said Priests then preaching, that Oaths was not obligary, damn themselves and the whole Nation in perjury, murders, and theft, beyond all Heathenish Infidels, that they now stink in the sight of all Nations; thus they preaching rebellion get upmost: yet being not the Ministers of Christ, none would obey them, neither could they settle any thing, but were forced to come down again, to say any thing to keep in, and turn like weather-cocks, or base slaves to the several humors of their several Governours and Masters; so that if the Divel would come, they would deny God, and preach him for a piece of bread or the tyth; and their wives and children is the main cause of this evil; for, if the Priests were single, they would not be so greedy and

covetous;

covetous; and they would stand to the death for the Church, as we see the Priests of Rome doe: but the Romish entrance to the Ministry, is too broad a way, which was and is the cause that their Church is subject to miscarry, as I shewed before.

But some men will say, Why then did *Paul*, *Tim.* 3. 2. give toleration for Priests to marry? I answer, because of the hardness of mens hearts did he then suffer Priests to marry; for if he had said none shall be Priests but Eunuchs; or that he had said, Priests shall not be married to women, but live a single life, the Church then being in its Infancy, should have fallen for want of Ministers; for who then would have been a Minister upon that account? Alas! you see how the Disciples fall away from Christ for a less occasion, *John* 6. 66. But from the beginning of the Creation it was not so; for God had ordained Eunuchs to be his Ministers; and when those orders of Eunuchs, called the Sons of God, *Gen.* 6. 2. broke their order, and would no more part with their privy Members, but take wives and are become worldings like other Lay-men; for whom it is lawful so to doe. Then evil encreased so, that God repents that he had made man, and drown'd the whole world, except *Noah*, a righteous person that foresaw it, and was saved by obeying Gods command, *Gen.* 6. and the Prophet *Isaiah* understanding this, invites the order of Eunuchs to the House of God again to be his Ministers, *Isa.* 56. 4, 5. and Christ himself also doth invite them, *Matth.* 19. 12. and that in *Matth.* 24. 37, 38, 39. *Luke* 17. 26, 27, 28, 29. It was not because the Lay-men did marry, and give in marriage, eat,

eat, drink, plant, build, which things are for lay-men to doe; but for Ministers, it is unlawful and destructive for themselves and Nation, to build, plant, and to exceed in eating and drinking, or to be worldly given; for why? they ought to be true Eunuches only for God's service, as the Oxe is, which minds not to propagate his own seed, but his Masters seed.

Now the Protestant Priest will say, I have the Scripture for my warrant to marry: saith the Romish Priest, I am sure thy marrying will be thy ruin; thou hadst best come to me again: saith Origen the the Eunuch Priest, ye are both in the way to damnation; for your Gates is wide, but enter in at the strait gate as I did; take your unruly member away from you, and then you come into me: I am sure we shall not have too many Priests, and we shall be peaceable, we shall care only for God & his Church, we shall leaven the world with our meekness which we nor they could not obtain, while we had stones to move us for cholerick nature; we shall be as useful for to feed mens souls as the Oxen is for their bodies.

And you shall find that the strivings and quarrels of their Priests have been the cause of all the civil Wars in the world; for the Priests war will at length prove a national quarrel: and the reason why the Priests quarrel is, because there is so many of them; every one of them will be a Priest for lucres sake, and he that is truly called of God will not refuse it: if he cannot have it without he came in as aforesaid, it's the only way to try their calling whether it be of God: or not of God: and God saith, that he will

give Priests after his own mind; and those must be Eunuches.

Kings found *Eunuches* to be the most fittest for their presence and service as you may read in the Scripture, and yet in Forraign Countries Kings have them; and what a glorious fine godly man was that *Eunuch* of great Authority under *Candace* Queen of the *Ethiopians* who as he was riding in his Chariot was reading the Scripture: and how sweet was his nature, that as soon as *Philip* showeth to him Jesus Christ, he presently believeth and is Baptized, *Act.* 8. from v. 25. to the end, but contrarily, how stubborn against Christ the Priests were you see through out the Gospel, and what mischief then and all along they did to their Nation; one Levite Priest for his Wife or Whores sake, (for she was but his Concubine) sets all *Israel* to fight one against the other; that it was Gods mercy to them, they were not all consumed that bout, *Judg.* 20. let this suffice now for this matter.

Now to conclude, 1. The General (as I said before) being a single person must give us a law; and he must frame it by Scripture rule, and so the people of *Roome* gave advice, when the King of *England* (after his conversion) sent to the *Pope* to know by what law he should govern, the *Pope* answered him, saying you have the Old and New Testament make you a law agreable to that.

2. The General must be one that knoweth all the cases in the Nation usually tryed by law; for *Moses* was learned in all the wisdome of the *Egyptians*, *Act.* 7. 22. he knew all their laws and controversies, and so doth the Master of the Rolls; our General know

all

all the controversies of this Nation, that is the Man to give law.

There must be a King to execute the said law, else it will do no good, for notwithstanding the *Israelites* had a good law, they did not regard it; *when there was no King in Israel every one did what was right in his own Eyes, Judg.* 17. 6. and if you read from hence *Judg.* 17. to the end of that book, you shall see what evil they did; yea, as bad as *Sodom*, *Judg.* 19. 22, 23, 24, 25, 26, 27, 28. and what wars was among them for it, *Judg.* 20. and the reason is because they had no King, and the said reason is cited three times to shew us the reason and truth of it, *Judg.* 17. 6, 18. and 19. 1. and 21. therefore it was time for *Israel* to ask a King; and I speak it with reverence, when the people asked a King, it touched *Samuels* self interest, and he looked upon it as a great affront; therefore he is displeased (because the people now would cast him out to have a King in his place) and speaks bitter things to the people; yet you see the peoples cause was good, for his sons who were made Judges, (whom he thought should Reign) carried themselves base, took bribes, and perverted judgement, and the Lord justifies the people and bids him hear them; and the Lord by arguments perswadeth *Samuel* to be patient and not lay it so to heart; yet self interest is so sweet, that the good Prophet for all that, labours to perswade the people not to have a King, until they were at last so resolute, that they refuse to hear *Samuel*, and said, *Nay, but there shall be a King over us.*

FINIS.